

פסח

A
MESSIANIC
PASSOVER
HAGGADAH

TIKVAT ISRAEL



SHALOM, WELCOME TO OUR SEDER!

Leader: We gather today to commemorate the miraculous deliverance of the Children of Israel from Egyptian bondage. This event is the defining moment of the Jewish people, as we were transformed from slaves into a holy nation. Passover is not simply a time to remember a historical event. It is a celebration of all that God has done for us. Our celebration is called **Seder**. Seder means: order. There is a set order to all of the things we do at the Seder. The booklet we are using is called: The **Haggadah**. Haggadah means: to tell, and that is the purpose of the Seder: to tell the dramatic events that Pesach (Passover) recalls.

We also have before us a Seder plate on which specific foods have been placed as symbols for this great story. We will explain the meaning of these symbols during the course of our Seder.

הַדְּלָקַת נֵר שֶׁל יוֹם טוֹב

Lighting the Festival Lights

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְנִטַּע בְּלִבֵּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch Atah Adonai, Elo-hei-nu melech ha-olam, a-sher kid-sha-nu
b' mits-vo-tav, v' nata b' libenu l' had-lik ner shel Yom Tov.*



Praised are You, Lord our God, ruler of the universe,
who has sanctified us with His commandments and put it
in our hearts to light the festival lights.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיֵּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזִמַּן הַזֶּה.

*Ba-ruch A-tah Adonai, E-lo-hei-nu me-lech ha-o-lam, she-he-che-ya-nu
v' ki-ye-ma-nu v' hi-gi-a-nu laz-man ha-zeh.*

We thank You, dear God, for keeping us alive, sustaining us and enabling us
to celebrate this festival day.

קִדְּשׁ

Kadesh

(Sanctification of the Day)

All: In the presence of loved ones and friends, we gather for our sacred celebration, linking and bonding the past with the future. We heed once again the divine call to relive our story of redemption, as it is written: You shall keep the Feast of Unleavened Bread, for on this very day I brought you out of Egypt. You shall observe this day throughout the generations as a practice for all times (Exodus 12:17).



The First Cup

All: We take this Kiddush (Sanctification) cup and proclaim the holiness of this Day of Deliverance.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי
הַגֶּפֶן.

Baruch atah Adonai, Eloheinu melech ha-olam, bo-re pe-ri ha-ga-fen.

Praised are you, Lord our God, ruler of the universe, who has created the fruit of the vine.

Blessed are You, O Lord our God, King of the universe, Who chose us from among the nations and raised us above all languages and made us holy through His commandments. You lovingly give us holidays for joy, festivals and special times for celebration, particularly this Passover, this time of freedom, this sacred gathering, this remembrance and re-enactment of our going out from Egypt. It is You who has chosen us. You set us apart from the nations, and You have given us as a heritage, Your holy Festivals in love and favor, in happiness and joy. Blessed are you, Lord, who sets apart, Israel and the sacred moments of the year.

[Drink the first cup of wine]

וְרַחֵץ

U-rechatz

(Washing of the Hands)



Leader: Imitating our ancient priests as they prepared to offer a sacrifice, we ritually cleanse our hands before we begin a holy task. We remember that, in a remarkable act of humility, Yeshua washed his disciples' feet at the seder.

[All wash their hands]

כַּרְפָּס

Karpas

(Green Vegetable)

Leader: Dipped in salt water, these vegetables remind us of the baby boys cast in the Nile and the tears shed by the slaves. It is also a green vegetable that coincides with the arrival of spring. It signifies God's rich bounty to us.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Bar-uch A-tah Adonai, E-lo-hei-nu me-lech ha-ol-am, bo-reh pe-ri ha-a-da-mah.

Praised are You, Lord our God, ruler of the universe, who creates the fruit of the earth.

[All eat the Karpas]



יחַ

Yachats

(Dividing the Middle Matzah)

Leader: We have before us three matzot wrapped together for Passover. There are various explanations for this ceremony. The rabbis call these three a unity. Some consider it a unity of the patriarchs: Abraham, Isaac and Jacob. Others explain it as a unity of worship: the priests, the Levites and the people of Israel. It can also be the unity of God - Father, Son and Ruach HaKodesh, three in one. We will now break the middle matzah in half. Just as the middle piece of the bread of affliction is broken, our Messiah, too, was afflicted and broken. One half is now called the Afikoman (the coming one). It is wrapped in a white cloth just as the body of Yeshua was wrapped for burial.

[The leader divides the middle Matzah into two parts. Take the larger part, wrap it in a napkin and save it for the conclusion of the meal as the Afikoman. The top matzah and a middle smaller portion is to be used later for the Motzee-Matzah, the blessing recited for bread, and the bottom matzah is for Korech, the Hillel sandwich, which will be explained later.]

מַגִּיד

Magid (Telling the Story)

[The leader uncovers the matzah, raises the matzah plate, and declares:]

Leader: This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat.

Let all who are in need, come and celebrate Passover.

Today, we are here; next year, in the land of Israel.

Today, we are slaves; next year, we will be free.

מַה נִשְׁתַּנָּה

Mah Nishtanah (The Four Questions)

Leader: Children are assigned a special place of love and honor on Passover and that includes asking the Four Questions. The youngest child, among the participants who is able to recite the Four Questions, does so, in order that we might fulfill the commandment to tell our children about the flight from slavery to freedom, redeemed by the hand of God.

מַה נִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלַּיְלוֹת?

1. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֵמֶץ וּמֶצֶה. הַלֵּילָה הַזֶּה כָּלוּ
מֶצֶה (?)

2. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרֻקוֹת הַלֵּילָה הַזֶּה מְרוֹר
(?)

3. שְׁבֹכֵל הַלַּיְלוֹת אֵין אָנוּ מִטְּבִילִין אֶפִּילוּ פְּעַם אַחַת. הַלַּיְלָה
הַזֶּה שְׁתֵּי פְּעָמִים (?)
4. שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה
הַזֶּה כָּלָנוּ מְסֻבִּין (?)

Mah nish-ta-nah ha-lay-lah hazeh mi-kol ha-leil-ot?

1. *She-be-chol ha-lei-lot anu och-lin cha-meitz u-ma-tzah. Ha-lay-ah hazeh ku-lo ma-tzah*
2. *She-be-chol ha-lei-lot anu och-lin she-ar ye-ra-kot. Ha-layl-ah hazeh ma-ror*
3. *She-be-chol ha-lei-lot eyn anu mat-bi-lin a-fi-lu pa-am e-chat. Ha-lay-lah hazeh she-tei fe-a-mim*
4. *She-be-chol ha-lei-lot anu och-lim bein yosh-vin u-vein me-su-bin, ha-lai-lah hazeh ku-la-nu me-su-bin*

Why is this night different from all other nights?

1. *On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?*

Answer: Once we were Pharaoh's slaves in Egypt, and the Lord our God brought us out of that bondage with a mighty hand and an outstretched arm. Had He not brought our ancestors out of Egypt, we and our children and our children's children would still be in bondage to the Pharaohs in Egypt.



Therefore we gather each year at this divinely appointed celebration to retell this ancient story which tells not only the history of God's redemption of Israel from Egypt, but also explains the purpose of the coming of the Messiah.

We eat unleavened bread because God commanded that the perfect, spotless lamb was to be eaten with matzah. Our tradition says that this symbolized the haste with which our ancestors had to leave Egypt, having no time to wait for the bread they had prepared to rise.

2. On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

Answer: We eat the bitter herbs on this night because God commanded us to eat the perfect spotless lamb with bitter herbs. Our tradition says that the bitter herbs are to remind us of the bitterness of the life of one who is enslaved.

3. On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet charoset?

Answer: We dip twice in the course of this service, greens in salt water and maror in charoset, once to replace tears with gratefulness, and once to sweeten bitterness and suffering.

4. On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?



Answer: To recline at meals in ancient days was the sign of a free man. On this night of Passover, we demonstrate our sense of complete freedom by reclining during the meal.

עֲבָדִים הָיינוּ
Avadeem Hayinu
(We Were Slaves)

Reader #1: Originally our ancestors were idolaters, but the Lord redeemed us and set us apart to serve Him, as it is written, “Then Joshua said to all the people, ‘Thus said the Lord, the God of Israel: Your ancestors – Terah, father of Abraham and father of Nahor – lived beyond the Euphrates and worshiped other gods. But I took your father Abraham from beyond the Euphrates and led him through the whole land of Canaan and multiplied his offspring. I gave him Isaac, and to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir as his possession, while Jacob and his children went down to Egypt’” (Joshua 24:2-4).



Reader #2: The Lord promised to deliver us out of Egypt. Blessed is He who fulfills His promises, and who is ever faithful to His servants who trust in Him. He foretold the end of our captivity, to our father Abraham at the “covenant between the parts” as it is written:

Reader #3: And He said to Abram, “Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed for four hundred years; but I will execute judgment on the nation they shall serve, and in the end they shall go free with great wealth” (Genesis 15:13-14).

[All elevate the cup of wine]

All: And it is that promise which has been the support of our ancestors and of ourselves, for not one only has risen up against us, but in every generation some have risen against us to annihilate us, but the Most Holy, blessed be He, always delivered us out of their hands

[Put down the cup]

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלֶבֶד, עֵמֶד עָלֵינוּ
לְכַלּוֹתֵנוּ. אֶלֶּא שְׁבִכָּל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.
וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

V'hi she-am'dah la-avoteinu v'lanu.

Shelo echad bilvad, amad aleinu l'chaloteinu.

Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu,

v'hakadosh Baruch hu matzileinu mi-yadam.

The Story of Israel in the Land of Egypt

Reader # 4: The story of our people in Egypt begins with Joseph. When he succeeded in interpreting the dreams that Pharaoh was bothered with, Pharaoh rewarded him by appointing him prince over the land. In that position, Joseph helped Egypt to survive during the years of hunger which he predicted would come. In fact, Joseph served Egypt so well that all the neighboring countries had to buy food from Egypt when the famine came.



Reader # 1: The hunger in Israel also brought Jacob and his family to Egypt. They were 70 people in all. As time went by, they grew in number until it seemed that they were everywhere.

After Joseph died, a new Pharaoh arose. He disregarded the contribution which Joseph had made to Egypt. He issued harsh decrees against the

Israelites, made slaves out of them, and even ordered that every baby boy born to the Israelites be put to death.

Reader # 2: One such boy was saved from that evil decree by the love and courage of his mother. His name was Moses. Through HaShem's guiding hand, he was raised in the palace by the daughter of Pharaoh. There he could have lived peacefully and happily, enjoying the wealth, the protection and the excitement of the palace.



Reader # 3: But Moses saw the suffering of the Israelite slaves, and he felt their pain. The Torah tells us that one day Moses went out to his brothers and when he saw an Egyptian task master beating an Israelite slave, Moses could not control his anger. Defending the helpless slave, he killed the Egyptian. Moses now had to run away from Egypt. He fled to Midyan, where he became a shepherd.



Reader # 4: One day while he was looking after his sheep, he heard the voice of God calling to him from a burning bush. God told him that He was the God of his ancestors and that He had seen the suffering of his people in Egypt and heard their cry.

HaShem further told Moses that the time had come for the people of God to be delivered out of the hands of the Egyptians and to be led to a good and large land, a land flowing with milk and honey. God also told Moses that He had chosen him to lead the people to freedom.

Reader # 1: Despite all pleas and various threats of punishment by God, Pharaoh stubbornly refused to free the Israelite slaves. One plague after another was brought upon the Egyptians. After each one, Pharaoh would promise to obey God. But, after each plague passed and relief came, Pharaoh would change his mind. Only after the tenth and most horrible plague, the death of the firstborn, did Pharaoh finally agree to let the Israelites go.

עֶשֶׂר מַכּוֹת
Eser Makot
(The Ten Plagues)

(Chorus)

**How long Pharaoh will it take to let our people go?
Your heart is cruel; that's a big mistake
Will it take ten plagues before you know
That you have to let our people go!**

**First, the Nile will turn to blood
Frogs will jump out from the mud
Lice will appear from grains of sand
And swarms of flies will cover all the land!**

**God will make disease begin
And boils will cover up your skin
Then hail and locusts, so beware
Oh Pharaoh, don't you care?**

**Then Moses stretching out his hand
Will bring total darkness to the land
And then you'll hear all Egypt cry
For God will make your first-born die**

**It's sad that all this had to be
People died so we'd be free
Our drops of wine fall down like tears
As we retell this story every year**



Leader: Let us fill our cups a second time. A full cup is a symbol of joy, and indeed on this occasion we are filled with joy at the mighty deliverance God blessed us with. But let us remember the great cost at which redemption was purchased. Lives were sacrificed to bring about the release of our people from the slavery of Egypt.

We also recognize that Yeshua the Messiah willingly sacrificed Himself during this same holiday, centuries later, to purchase our deliverance from another type of slavery, the slavery of sin.

As we recount each plague, let us dip a little finger into the cup, allowing a drop of liquid to fall on our plates, reducing the fullness of our cup of joy this night.

These are the Ten Plagues that the Lord brought upon Egypt:

דָּם. צְפַרְדֵּי. כְּנִים. עֲרֹב. דָּבָר. שְׁחִין. בָּרָד.
אַרְבֶּה. חֶשֶׁד. מַכַּת בְּכוֹרוֹת:

Dam (Blood)

Tzfar-de-ah (Frogs)

Ki-nim (Lice)

Arov (Flies)

Dever (Cattle Disease)

She-chin (Boils)

Barad (Hail)

Arbeh (Locusts)

Cho-shech (Darkness)

Makat Be-cho-rot (Slaying of the Firstborn)

דַּיְנוּ

Dayenu

(It Would Have Been Enough)

אֱלוֹ אֱלוֹ הוֹצִיאָנוּ, הוֹצִיאָנוּ מִמִּצְרַיִם,
הוֹצִיאָנוּ מִמִּצְרַיִם,
דַּיְנוּ:

*Ee-lu, ee-lu Hotsi-a-nu, hotsi-a-nu mi-mitz-ra-yim,
hotsi-a-nu mi-mitz-ra-yim, Dayeinu.*

Dai dayeinu (x3)

Dayeinu Dayeinu.

אֱלוֹ נָתַן, נָתַן לָנוּ, נָתַן לָנוּ אֶת־הַשַּׁבָּת,
נָתַן לָנוּ אֶת־הַשַּׁבָּת,
דַּיְנוּ:

*Ee-lu, natan, natan lanu
natan lanu et ha-Shabbat
natan lanu et ha-Shabbat, Dayeinu.*

אֱלוֹ נָתַן, נָתַן לָנוּ, נָתַן לָנוּ אֶת־הַתּוֹרָה,
נָתַן לָנוּ אֶת־הַתּוֹרָה,
דַּיְנוּ:

*Ee-lu, natan, natan lanu
natan lanu et ha-Torah
natan lanu et ha-Torah, Dayeinu.*

Dai dayeinu...

1. If the Lord, the Lord had only, only rescued us from Egypt, just that rescue would have been enough for us!
2. If the Lord, the Lord had only, only given us the Sabbath, just the Sabbath would have been enough for us!
3. If the Lord, the Lord had only, only given us the Torah, just the Torah would have been enough for us!
4. If the Lord, the Lord had only, only smitten the Egyptians, just that justice would have been enough for us!
5. If the Lord, the Lord had only, only knocked down Egypt's idols, just that witness would have been enough for us!
6. If the Lord, the Lord had only, only slain our master's firstborn, just that victory would have been enough for us! (CHORUS)
7. If the Lord, the Lord had only, only given us their riches, just their riches would have been enough for us!
8. If the Lord, the Lord had only, only split the sea for passage, just that passage would have been enough for us!
9. If the Lord, the Lord had only, only sunk the Pharaoh's army, just their drowning would have been enough for us!
10. If the Lord, the Lord had only, only kept us in the desert, His provision would have been enough for us!
11. If the Lord, the Lord had only, only fed us with the manna, just the manna would have been enough for us!
12. If the Lord, the Lord had only, only spoken on Mt. Sinai, just his speaking would have been enough for us! (CHORUS)

13. If the Lord, the Lord had only, only dwelt among His people,
just His presence would have been enough for us!
14. If the Lord, the Lord had only, only made His Holy Temple,
just His Temple would have been enough for us!
15. If the Lord, the Lord had only, only sent us His Messiah,
just Messiah would have been enough for us!
16. If the Lord, the Lord had only, only given us salvation,
just Yeshua would have been enough for us!
17. If the Lord, the Lord had only, only given us His Spirit,
just His Spirit would have been enough for us!
18. But the Lord, the Lord has also, also promised to return.
His return will finally be enough for us! (CHORUS)

The Three Major Pesach Symbols

Reader #2: Rabbi Gamliel, a great religious leader and teacher of the Apostle Paul, used to teach that all those who had not explained the following three symbols on Passover had not fulfilled their obligation to tell the story. These three symbols are: Pesach [the Passover Lamb], Matzah and Maror [Bitter Herbs].

פסח

Pesach

[The shankbone is raised]

Reader #3: The Pesach which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesach because the Holy One, Blessed be He, passed over the houses of our ancestors in Egypt. It was

also during the Second Temple period that Yeshua the Messiah visited Israel.

When John the Immerser saw Him, he said: **Behold, the lamb of God who takes away the sin of the world.** So, the shankbone on our seder plate also represents Yeshua's role as a final sacrifice for sin so that God's judgment will pass over us.

מַצָּה

Matzah

[The plate of Matzah is raised]

Reader #4: Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the Holy One, Blessed be He, brought us out of Egypt. Leaven is also a symbol of spoil or sin. It is written, "Don't you know the saying, 'It takes only a little chametz [leaven] to leaven a whole batch of dough?' Get rid of the old chametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah, has been sacrificed. So let us celebrate the Seder not with leftover chametz, the chametz of wickedness and evil, but with the matzah of purity and truth" (1 Corinthians 5:6-8).



מָרֹר

Maror

(Bitter Herbs)

[The Maror is raised]

Reader #1: Why do we eat Maror? It is because the Egyptians embittered the lives of our ancestors in Mitzrayim.

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לְרַאות אֶת־עַצְמוֹ, כְּאִלוּ הוּא יָצָא
מִמִּצְרַיִם

*B'chol dor vador chayav adam lirot et atzmo,
k'ilu hu yatza mi-mitzrayim*

In every generation one must look upon himself as if he personally had come out of Egypt.

Reader #2: This is what the Torah means when it says: “On the day when your child asks about the meaning of Pesach, tell him: ‘This festival I observe because of what the Lord did for *me* when *I myself* left Egypt” (Exodus 13:8).

הַלֵּל
Hallel
(Praise)

Reader #3: Therefore, we are obligated to thank, praise, glorify, honor, bless, elevate and raise our voices for joy to the Holy One, Blessed be He, Who performed all these miracles for our ancestors and for us.

All: You brought us from bondage to freedom, from sorrow to joy, from a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days:

Psalm 113

All: Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

The Second Cup

Leader: Praised are you, Lord our God, King of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzah and maror. Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. We shall sing a new song of praise to you for our redemption and for our liberation. Praised are you, O Lord, who has redeemed Israel.



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Lord our God, King of the universe, who has created the fruit of the vine.

[Drink the 2nd cup of wine]

רְחִצָּה

Rachtsa (Washing)

[We wash our hands as a reminder that the meal we eat is holy to the Lord]

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְנָטַע בְּלִבֵּנוּ מַעֲשֵׂה נְטִילַת יָדַיִם:

*Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav,
v'nata b'libenu ma-aseh n'tilat yadayim.*

Praised are you, Lord our God, King of the universe, who sanctified us with His commandments and put it in our heart to wash our hands.

מוֹצִיא מַצָּה

Motzi Matzah (Commemorating the Matzah)

[Leader lifts up the top matzah and the broken one]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min
ha-aretz.*

Praised are you, Lord our God, King of the universe, Who brings forth sustenance from the earth.

[We do not yet eat the matzah. Instead, immediately after the Motzi,
we recite the following blessing]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Praised are you, Lord our God, King of the universe, who sanctified us with his commandments and commanded us to eat matzah.

[We now eat the matzah]

מָרוֹר

Maror

(Bitter Herbs)

Leader: Small pieces of horseradish are now mixed with the charoset (symbolic of mortar) to recall how the bitterness of slavery is transformed into the sweetness of God's redemption. Before eating it, a berakha is recited thanking God for this requirement.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.



Praised are you, Lord our God, king of the universe, who sanctified us with his commandments and commanded us to eat the bitter herbs.

פּוּרֵי

Korech
(Hillel Sandwich)

[Leader lifts up the bottom matzah and breaks it]

Leader: In ancient times, Hillel, the great Rabbi who lived in the days of the second Temple, ate the three symbolic foods (lamb, matzah and bitter herbs) together so that each mouthful contained all three. Thus the symbols of slavery and of liberation were intermingled. Now that we do not have the Paschal lamb, we eat just the matzah and horseradish in a "Hillel sandwich." Taking the bottom matzah, we make a small sandwich with maror in the middle. No special blessing is said, but we do say the following words together recalling Hillel's practice:

All: This is what Hillel did during the existence of the Holy Temple: he took unleavened bread and bitter herbs, and ate them together, in order to follow literally the words of the Scripture, "With matzah and maror they shall eat it."

שִׁלְחַן עוֹרֵךְ

SHULHAN OREKH

(Enjoy the Meal)



צִפּוּן

Tzafun

(The Coming One)

Leader: We now redeem the middle matzah that was “buried” or hidden at the beginning of the Seder. As Messianic Jews, the reappearance of the Afikomen reminds us of Yeshua’s resurrection from the dead on the day of Bikkurim (the festival of first fruits).



Reader #4: On *Shabbat* the women rested, in obedience to the commandment; but on the first day of the week, while it was still very early, they took the spices they had prepared, went to the tomb, and found the stone rolled away from the tomb! On entering, they discovered that the body of the Lord Yeshua was gone! They were standing there, not knowing what to think about it, when suddenly two men in

dazzlingly bright clothing stood next to them. Terror-stricken, they bowed down with their faces to the ground. The two men said to them, “Why are you looking for the living among the dead? He is not here; he has been raised. Remember how he told you while he was still in the Galil, ‘The Son of Man must be delivered into the hands of sinful men and be executed on a stake as a criminal, then on the third day be raised again?’” Then they remembered his words; and, returning from the tomb, they told everything to the Eleven and to all the rest (Luke 23:56-24:10).

Reader #1: That same day, two of them were going toward a village about seven miles from Yerushalayim called Amma’us, and they were talking with each other about all the things that had happened. As they talked and discussed, Yeshua himself came up and walked along with them, but something kept them from recognizing him. He asked them, “What are you talking about with each other as you walk along?” They stopped short, their faces downcast; and one of them, named Cleopas, answered him, “Are you the only person staying in Yerushalayim that doesn’t know the things that have been going on there the last few days?” “What things?” he asked them. They said to him, “The things about Yeshua from Natzeret. He was a prophet and proved it by the things he did and said before God and all the people. Our head *cohanim* and our leaders handed him over, so that he could be sentenced to death and executed on a stake as a criminal. And we had hoped that he would be the one to liberate Israel! Besides all that, today is the third day since these things happened; and this morning, some of the women astounded us. They were at the tomb early and couldn’t find his body, so they came back; but they also reported that they had seen a vision of angels who say he’s alive! Some of our friends went to the tomb and found it exactly as the women had said, but they didn’t see him.”

Reader #2: He said to them, “Foolish people! So unwilling to put your trust in everything the prophets spoke! Didn’t the Messiah have to die like this before entering his glory?” Then, starting with Moshe and all the prophets, he explained to them the things that can be found throughout the *Tanakh* concerning himself.

Reader #3: They approached the village where they were going. He made as if he were going on farther; but they held him back, saying, “Stay with us, for it’s almost evening, and it’s getting dark.” So he went in to stay with them. As he was reclining with them at the table, he took the *matzah*, made the *b'rakhah*, broke it and handed it to them. Then their eyes were opened, and they recognized him. But he became invisible to them. They said to each other, “Didn’t our hearts burn inside us as he spoke to us on the road, opening up the *Tanakh* to us?”

Reader #4: They got up at once, returned to Yerushalayim and found the Eleven gathered together with their friends, saying, “It’s true! The Lord has risen! Shim’on saw him!” Then the two told what had happened on the road and how he had become known to them in the breaking of the *matzah* (Luke 24:13-35).

בָּרַךְ

Barekh

(Blessing After the Meal)



The Third Cup

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Lord our God, king of the universe, who has created the fruit of the vine.

[Drink the 3rd cup of wine]

הלל

Hallel (Praise)

Leader: Let us now join together in praising God with the joyous words of the Hallel.

Psalm 117

Give thanks to the Lord, all you nations; praise him, all you peoples!
For his kindness overwhelms us, and the truth of the Lord is forever,
Halleluyah!

Psalm 118:1- 4

Give thanks to the Lord, for he is good;
His kindness endures forever.
Let Israel say: his kindness endures forever.
Let the house of Aaron say: his kindness endures forever.
Let those who revere the Lord say: his kindness endures forever.

The Fourth Cup

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגָּפֶן:



Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Lord our God, King of the universe, who has created the fruit of the vine.

[Drink the 4th cup of wine]

נִרְצָה

Nirtzah (It is Fulfilled)

As we have been privileged to celebrate this Seder, so may we one day soon celebrate it in Jerusalem with the Messiah. Pure One who dwells in the high places, support your people countless in number. May you soon redeem all your people joyfully in Zion.

Leader: We now conclude our Seder by saying together:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'Shana HaBa'ah BiY'rushalayim



Next Year in Jerusalem!

At this point in the Seder, we acknowledge the Cup of Elijah on the table. We rise, and we send the youngest child(ren) to open the door for Elijah, who by tradition is the forerunner of the Messiah. Sing "Eliyahu Ha-Navi" and then close the door.

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשֻׁבִי,
אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגְּלֻעָדִי,
בְּמַהֲרָה בְּיָמֵינוּ, יָבוֹא אֱלֵינוּ,
עִם מְשִׁיחַ בֶּן דָּוִד,
עִם מְשִׁיחַ בֶּן דָּוִד.

<i>E-li-ya-hu Ha-na-vi</i>	Elijah, the prophet,
<i>Eliyahu Ha-tish-bi</i>	Elijah the Tishbite,
<i>Eliyahu, Eliyahu</i>	Elijah, Elijah
<i>Eliyahu Ha-gil-a-di</i>	Elijah from Gilad
<i>Bim-hei-ra be-ya-mei-nu</i>	Quickly, in our day,
<i>Ya-vo ei-lei-nu</i>	Come to us,
<i>Im ma-shi-ach ben Da-vid</i>	With Messiah, son of David
<i>Im ma-shi-ach ben Da-vid</i>	With Messiah, son of David
<i>Yeshua Beit Halakhmi</i>	Yeshua the Bethlehemite
<i>Yeshua Ha-notsri</i>	Yeshua the Nazarene
<i>Yeshua Ha-Mashiach</i>	Yeshua the Messiah
<i>Ha-Mashiach Ben David</i>	The Messiah, son of David
<i>Yeshua Ha-Mashiach</i>	Yeshua the Messiah
<i>Ha-Mashiach Ben David</i>	The Messiah, son of David
<i>Rabenu Malkenu</i>	Our Rabbi, our King
<i>Yeshua Moshienu</i>	Yeshua our Savior
<i>Rabenu Malkenu</i>	Our Rabbi, our King
<i>Sar Shalom M'shikhenu</i>	Prince of Peace, our Messiah

[Close the door]

Our Seder is completed by recalling Yeshua's words, "It is certain that I will not celebrate [this Seder] again until it is given its full meaning in the Kingdom of God" (Luke 22:16). Looking forward to that day, we all say, "Marana ta" (Come [soon], O Lord).

אָדיר הווא
Adir Hu
(He is Awesome)

אָדיר הווא, יבְּנֵה בֵיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב.

בַּחוּר הווא, גָּדוֹל הווא, דָּגוּל הווא, יבְּנֵה בֵיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה
בֵיתְךָ בְּקָרוֹב.

הַדוּר הווא, וְתִיק הווא, זְפֵאי הווא, חֲסִיד הווא, יבְּנֵה בֵיתוֹ
בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה,
בְּנֵה בֵיתְךָ בְּקָרוֹב.

טְהוּר הווא, יְחִיד הווא, כְּבִיר הווא, לְמוּד הווא, מְלַךְ הווא,
נוֹרָא הווא, סְגִיב הווא, עֲזוּז הווא, פּוֹדֵה הווא, צְדִיק הווא,
יבְּנֵה בֵיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב.

קְדוֹשׁ הווא, רְחוּם הווא, שְׂדֵי הווא, תְּקִיף הווא, יבְּנֵה בֵיתוֹ
בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה,
בְּנֵה בֵיתְךָ בְּקָרוֹב.

*Adir hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu
b'karov. Eil b'neih, b'neih veitcha b'karov.*

*Bachur hu, gadol hu, dagul hu, yivneh veito b'karov, bimheirah
bimheirah, b'yameinu v'karov. Eil b'neih, eil b'neih, b'neih veitcha
b'karov.*

Hadur hu, vatic hu, zakay hu, chasid hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu v'karov. Eil b'neih, eil b'neih, b'neih veitcha b'karov.

Tahor hu, yachid hu, kabir hu, lamud hu, melech hu, nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu v'karov. Eil b'neih, eil b'neih, b'neih veitcha b'karov.

Kadosh hu, rachum hu, shadai hu, takif hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu v'karov. Eil b'neih, eil b'neih, b'neih veitcha b'karov.

He is mighty. May He build his temple very soon. O God, build your temple speedily.

He is distinguished, great, and exalted. May He build his temple very soon. O God, build your temple speedily.

He is glorious, faithful and faultless. May He build his temple very soon. O God, build your temple speedily.

He is pure, unique and powerful; He is wise, a king and awesome; He is sublime, strong and a redeemer; He is righteous. May He build his temple very soon. O God, build your temple speedily.

He is holy, compassionate, almighty and omnipotent. May He build his temple very soon. O God, build your temple speedily.



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TIKVAT ISRAEL

MESSIANIC SYNAGOGUE

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